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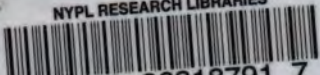
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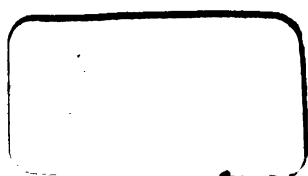
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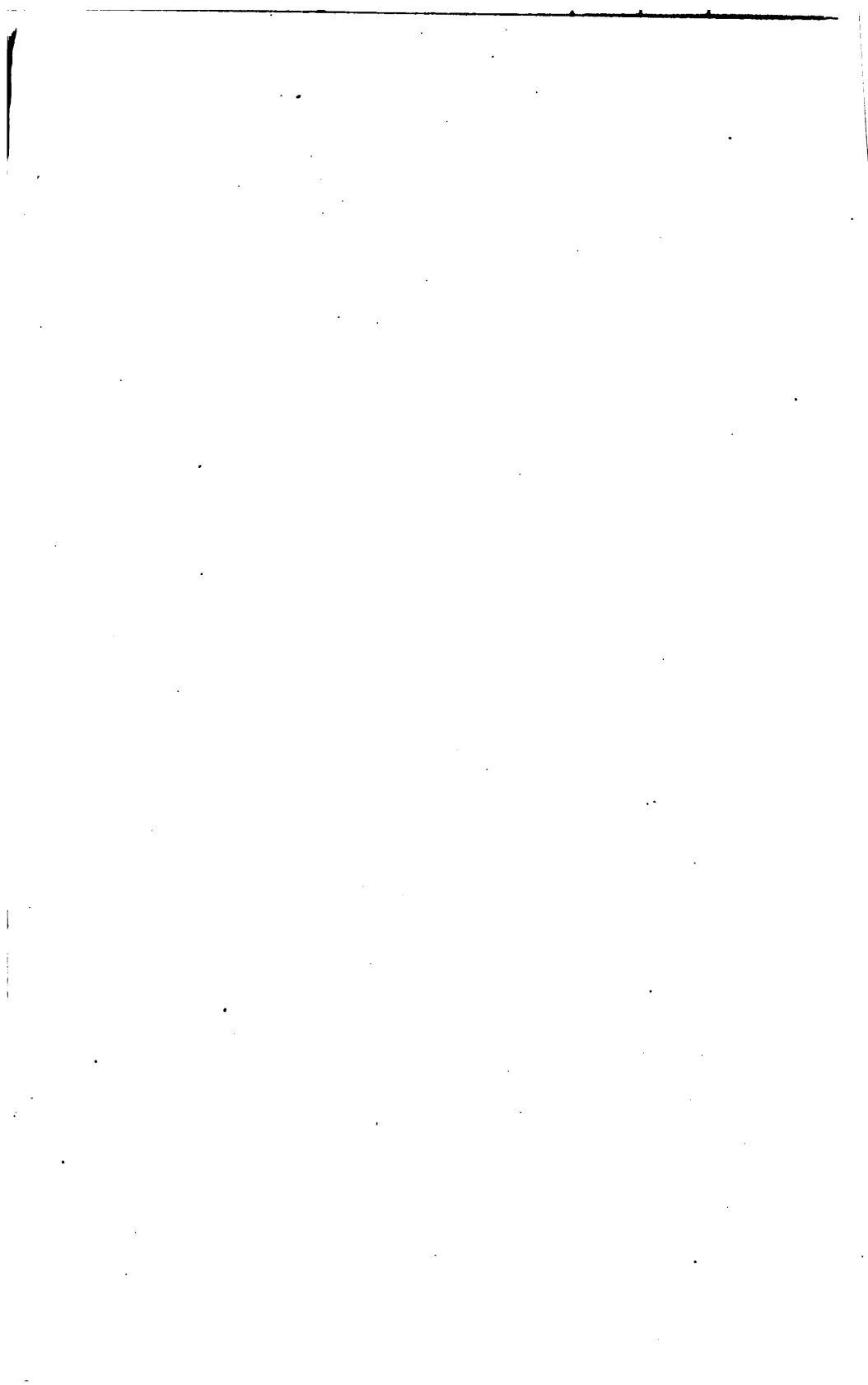


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New York City
State







EDWARD TANJORE CORWIN D.D. LITT.D.

New York (~~State~~) ~~State~~ ~~Metropolitan~~

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New York (State). State Historian

The University of the State of New York

THE STATE DEPARTMENT OF EDUCATION

DIVISION OF ARCHIVES AND HISTORY

ECCLESIASTICAL RECORDS

STATE OF NEW YORK

Volume VII

INDEX

Prepared by Rev. E. T. Corwin D.D. Litt.D., under the auspices
of the State Historian, James A. Holden

ALBANY

THE UNIVERSITY OF THE STATE OF NEW YORK

1916

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APRIL 22, 1915

Honorable Thaddeus C. Sweet, Speaker of the Assembly, Assembly Chamber, Albany, N. Y.:

SIR — Pursuant to law, the annual report of the State Historian is herewith submitted to the Legislature.

Very respectfully yours

ST CLAIR McKELWAY

Chancellor of the University

JOHN H. FINLEY

President of the University and

Commissioner of Education

The University of the State of New York

Office of the State Historian, April 22, 1915

Honorable John H. Finley, President of the University

DEAR SIR: I take pleasure in transmitting herewith, as a part of the State Historian's annual report, and in recommending for early publication, *Ecclesiastical Records, State of New York, Volume VII, Index*.

Such an index has for years been demanded by students of the early Dutch records of New York. In response to that demand authority was granted me by your predecessor, the late Honorable Andrew S. Draper, to secure the preparation of an index, thus making more readily available a large store of historic material contained in the six volumes heretofore issued under the auspices of the State Historian. The work was performed under legislative sanction by the late Reverend Edward T. Corwin D.D., the original compiler of the printed records.

I desire here to acknowledge our indebtedness to A. J. F. vanLaer, State Archivist, for some helpful hints regarding this index, and for his additions to the list of ministers in Brazil.

Owing to your expressed desire to have an expert collation made of the pagination of the index in manuscript, with the printed books, the appearance of this work has been delayed until the present time. It is believed, however, that its value to scholars has been greatly enhanced by this collation and review.

All of which is respectfully submitted.

Yours very sincerely

JAMES AUSTIN HOLDEN

PREFACE

The present volume is the outcome of efforts begun by the Honorable Hugh Hastings while State Historian. The *Ecclesiastical Records of the State of New York* were originally compiled under the auspices of the State Historian by the Reverend Edward T. Corwin D.D. Litt.D., who was well fitted for the task by reason of his familiarity with the Dutch language, and by his personal acquaintance with the ecclesiastical authorities in Holland, where he lived for some time. The General Synod of the Reformed Dutch church originally started this work, and through its generosity much of this valuable material relating to the ecclesiastical history of New York State, and including every denomination from the earliest Dutch times, has been secured for the students of religious history.¹ The first and second volumes of these records were published in 1901, the third and fourth in 1902 and the fifth and sixth in 1905. It was the original intention of both Mr Hastings and Doctor Corwin to complete this valuable and monumental work by the addition of a proper index. In their present condition, except to the student who is possessed of infinite patience and an abundance of time, a great deal of the value of these really interesting and important documents is lost. As has been stated, they are not merely a compilation of the reports of the Reformed Dutch churches in America to the Classis of Amsterdam, but through their collateral references, selected from the contemporary written records either in manuscript or printed form, they contain the history of nearly every religious denomination then prominent in the New World, having more especial relation to those to be found within the boundaries of New York as a colony, and likewise as a state from 1621 to 1810.

Through the efforts of Mr Hastings, an item was placed in the supply bill of 1907 calling for an appropriation of \$1500 for preparing a suitable index for the Ecclesiastical Records. During the compilation and preparation of these records, Doctor Corwin acquired a great deal of index material and made ready therefore to enter upon the final part of the work.

¹ For the history of the procurement of copies of the Ecclesiastical Records from Holland and other sources, see 1:5-31.

In the summer of 1907, Mr Hastings was succeeded by the Honorable Victor H. Paltsits. The appropriation was allowed to lapse, and nothing further was done in the matter until the accession to office of the present State Historian.

Soon after he took office, in May 1911, he began to receive letters from prominent ecclesiastics and students of the early colonial period asking that the work on the index of these Ecclesiastical Records might be completed. These letters urging publication have been continued up to the present, showing that interest in the index has by no means died out. Taking the matter up, the State Historian found that, regardless of the fact that the work had been stopped officially, Doctor Corwin had continued his labors on the index for his own use, and believed that it could be finished within a year's time. Meanwhile the office of the State Historian had by legislative action been incorporated into the body of the Education Department as the Division of History. The State Historian, as chief of that division, then procured the consent of the late Commissioner of Education, the Honorable Andrew S. Draper, to place in the supply bill for 1912 an item, which was later approved by Governor John A. Dix, for the employment of an expert to prepare an index to the Ecclesiastical Records at an expense not exceeding \$500, this being the amount which, in his desire to have the undertaking properly completed, Doctor Corwin agreed to accept, and he at once started on the work of making the index.

The time, strength and ability which Doctor Corwin devoted to this work, no less than the cash contribution in the difference between the original and the later appropriation, merit the commendation and praise of historical students and all others interested in preserving in permanent form the annals of our commonwealth. It is much to be regretted that Doctor Corwin did not live long enough to see the result of all his work in print.

The index was completed in June 1913, and is at last, after unavoidable delays and a complete and expert collation as to its pagination with the text as printed, submitted in this form to the public, with the hope that students of the colonial period will find it a key to a more complete knowledge than is now possessed of the civil, educational and ecclesiastical affairs of those early days.

JAMES AUSTIN HOLDEN

Albany, N. Y., December 8, 1915

State Historian

**REVEREND EDWARD TANJORE CORWIN D.D.
LITT.D.**

Born July 12, 1834, died June 22, 1914

A BIOGRAPHICAL SKETCH BY HIS SON, REVEREND CHARLES E.
CORWIN

The Reverend E. T. Corwin D.D. Litt.D., the discoverer and editor of the *Ecclesiastical Records of the State of New York*, was born in New York City on July 12, 1834. On his father's side he was descended from the Puritans of New England, while through his mother he was related to the Dutch founders of New Netherland.

Doctor Corwin's youth was passed in the metropolis, whose history he knew so well and in whose affairs he was so much interested. He was graduated in 1853 in the first class sent out by the College of the City of New York. In 1856 he was graduated from the Seminary of the Reformed Church at New Brunswick, New Jersey. After a year spent in special linguistic studies, he was ordained and was for six years, 1857-63, the pastor of the Reformed Church of Paramus, New Jersey. His chief pastorate, of twenty-five years, was spent at Millstone, New Jersey. In 1888 he became the rector of Hertzog Hall of the Reformed Church Seminary at New Brunswick, New Jersey. Seven years later he accepted a call from the Reformed Church of Greenport, New York. He served in this, his last pastorate, from 1895 to 1897. In the latter year he was sent by the General Synod of the Reformed church to Holland on a mission of historical exploration. The results of his discoveries in the archives of the Classis of Amsterdam and elsewhere are embodied in the *Ecclesiastical Records of the State of New York*. After his return to America he devoted himself entirely to literary work. He resided, first at New Brunswick, and, after the death of his wife, in 1905, with his son at North Branch, New Jersey. He died there, very suddenly, on June 22, 1914.

Doctor Corwin was born with a genius for historical research. As a boy it was his delight, when visiting in the country, to copy

the inscription on ancestral tombstones. His genealogical studies bore fruit in the *Corwin Genealogy*, 1872, one of the first books of its class. This work was constructed on a plan original with the author, but since widely copied. In each of his pastorates he became immediately interested in local church and town history. The results of these studies were preserved in published discourses, all of which at once became standards for their class.

For ten years, during his pastorate at Millstone, he received into his home and educated for college, Japanese students. These young men were sent by their government to obtain a western education. Several of them have risen to positions of power and honor in the Sunrise Kingdom.

From the beginning of his ministry he took an interest in the history and larger relations of his own denomination. The *Manual of the Reformed Church in America* was the result. The first edition of this work, published in 1858, was a small book of one hundred sixty-six pages. A second edition, much larger, appeared in 1869. An edition still further enlarged was issued in 1879. The last edition, of ten hundred eighty-two pages, was published in 1902. This work is unique among church manuals. There is no other denomination in the country which has so much information in regard to its ministry and churches in so accessible a form. A *Digest of Synodical Legislation of the Reformed Church in America*, brought out in 1906, was the by-product of many years of toil.

It was, however, in the discovery and editing of the *Amsterdam Correspondence*, incorporated in the *Ecclesiastical Records of the State of New York*, that Doctor Corwin's historical instincts were most fully revealed. In Holland his ability to find what existed, and to find out about what had been lost, amounted to a peculiar genius. As the hart pants for the water brooks; so he searched for documents of the Dutch colonial period until he found them. The present index, completed by Doctor Corwin, but not issued before his death, brought to conclusion these valuable historical labors.

Besides these major works, he was the author of innumerable essays and magazine articles on historical and biblical subjects, and coeditor in the preparation of several important volumes. He left, unfinished, an elaborate *History of the Collegiate Church of*

New York City upon which he had been engaged for several years. During the last few months of his life, he had in preparation for the American Society of Church History a list, with sketches, of all the ministers of all denominations who served in the Middle States before 1800. He was at work upon this list on the day he died.

Doctor Corwin's genius was a genius for hard work. His industry was tireless and he had an infinite capacity for taking pains. Not by sudden inspiration but by patient toil did he accomplish so much. To those who knew him personally, the historical scholar was merged in the conscientious, kindly man. He was absolutely upright in his dealings with his fellows, and justice was continually passing into mercy. Each of his pastorates especially that at Millstone, was solidly successful. He was greatly loved by multitudes whom he served in the ministerial office. Although more than twenty-five years had passed since he left Millstone, a delegation of about fifty of his old parishioners made the journey to North Branch to attend his funeral.

His body was laid to rest beside that of his beloved wife in the cemetery at Paramus, New Jersey. This cemetery he himself laid out, near the old stone church of his first pastorate.

INTRODUCTION

An index to the *Ecclesiastical Records of the State of New York* has been a desideratum ever since the sixth volume of the work was issued, in 1905. These records bring together a larger number of the ecclesiastical documents of the colonial period relating to New York and New Jersey than any other single collection. The original design of the enterprise was to gather the documents of the Reformed Dutch church as the oldest denomination in the State. But as the work progressed it seemed desirable to bring in collateral documents of other religious bodies, because the documents of one denomination throw light on those of other bodies of the same period, the external circumstances being identical. The different bodies were also often so intermingled in their relations or contentions that the history of one could not be well understood without dealing with the history of the others.

Until nearly the close of the seventeenth century, however, there were few other religious bodies to deal with than the Reformed Dutch church. There were, indeed, scattered Congregational and Presbyterian churches on Long Island, in Westchester county and in New Jersey, but until after 1700 these were few in number, separate and independent. Nevertheless, not infrequent references to them will be found in these Records. There were also before 1700 a few Lutheran churches on this territory, but the principal early development of this body was in Pennsylvania. There were also Friends or Quakers and several other varieties of Christians, as well as a few Jews, all of whom will be more or less frequently alluded to. The early French Catholic missionaries from Canada in central New York and the French Huguenots in several different localities are not forgotten.

The Anglican church does not come into distinctive view, except a few references to chaplains of British troops, until the founding of Trinity Church in New York City in 1697. Before this date there were no Episcopal churches in New York or New Jersey. The ministry bill of 1693 was for the support of a "good sufficient Protestant minister," but it was limited in its

application to six localities, and these were in only four counties out of the ten which then existed in New York. While English governors claimed that this bill established the Anglican church, its language was so indefinite that its meaning and application were subjects of dispute and litigation down to the Revolution. With the organization in London, in 1701, of the Society for the Propagation of the Gospel in Foreign Parts, Anglican ministers began to be sent over and Anglican churches established. Before the American Revolution this society sent fifty-nine ministers to New York and forty-four to New Jersey, one hundred three in all, and founded from thirty to forty churches on this territory. Some of these ministers were missionaries to the Indians. Allusions will be found in these Records to most if not all of these.

About twenty German Reformed churches were also founded on this territory before 1776. The Reformed Dutch church, however, was the original and principal factor. It founded more than a hundred churches, which were served by more than a hundred ministers during the colonial period. The allusions to these men and organizations are abundant.

The connection of education and religion will also be found frequently alluded to in these volumes, especially facts relating to the origin of Kings (Columbia) College in New York, and to Queens (Rutgers) College in New Jersey. There are also not a few allusions to Princeton College. Items of interest relating to the churches in the Revolutionary struggle are referred to, and especially the subsequent steps of reorganization of the denominations under the new American conditions. The index to these Records, herewith given to the public, will greatly facilitate investigations relating to the churches and schools of colonial times. These volumes, even before they had an index, were the source of new works upon American ecclesiastical history, with several magazine articles on education.

ERRATA ET CORRIGENDA

This apparently extensive list of errata may need a word of explanation. Some of these corrections are of errors of classical clerks in Holland; some, of governors or other officials who, in making their reports, misapprehended the facts; some are errors of old translations which were incorporated in this work; some are editorial, but most are typographical. It is remarkable, however, that in a work of such magnitude, embracing six volumes and 4413 pages, and dealing with many strange names, the errata average only one error to twenty-seven pages.

VOLUME I

The figures at the left are page numbers.

19, tenth line from bottom: for the second word, "Guiana" read "Guinea".
25, 38, 66-67: Michaelius was sent to Manhattan by the Consistory of Amsterdam, not by the Classis of Enkhuysen, as said. See Article, "Amsterdam, Holland, Church and Consistory of," in this index.

33, sixth line from bottom: for "East Laenen" read "East Zaenen".

34, third line from bottom: instead of "1623" read "1628". Last line: for "1644" read "1844".

35, line 7: instead of "thirty" read "fifty"; line 9: instead of "five hundred" read "three hundred".

36, top line: "doop school" should be "dorp school," village school.

52, third line from bottom in the Dutch column: for "Minuits" read "Michaelius".

77: the words "Malay-Japanese" probably mean "Malay-Javanese".

83: for "Cleyerus" read "Clevius".

122, fourth line: for "Aug. 4, 1673" read "Aug. 4, 1637". For this date compare: W. H. Kilpatrick, *The Dutch Schools of New Netherland and Colonial New York*, Wash. 1912, p. 39-50.

148: Zloahar should read Eleazar. See page 240.

187, under paragraph about Denton: for "1636" read "1656".

187: "Historical Collections of the State of New York, iii" should be "Collections of the New York Historical Society, second series, III.137-160".

245, eighth and ninth lines from bottom: "West Friesland" should be "Friesland and Stadt en Lande (Groningen)". West Friesland refers to the northern part of the province of North Holland and is the same as the "North Quarter" (*Noorder Kwartier*).

249, third line from bottom: for "letters to New Netherland" read "from New Netherland".

254: "O'Callaghan's History of New Netherland, Vol. 97" should be "Vol. 2, p. 97".

257, eighth line: for "daughter, by his first wife" read Bogardus's "step-daughter".

277: for "Stichtenhorst" read "Slichtenhorst".

278, middle of page: for "Sent to New Netherland" read "Changes in New Netherland".

335, below middle of page: for "Jewish merchants" read "Jewish merchant"; for "this spring" read "early part of this year" [*int voorjaar*].

357: for "Officially" read "Officials".

443, ninth line from bottom: for "proponenten" read "proponenent."

- 447, near bottom: for "secretaries" read "sectaries".
 464: omit "Rev." before John More.
 468, near top of page: for "Plairenis" read "Proëlius". See page 466.
 472, near middle of page: for "New Amsterdam" read "Amsterdam".
 482, below middle of page: for "Nysser" read "Nyssen"; for "Hyber" read "Hibon".
 515: for "preached" read "preacher".
 532: for "Letacoren" read "Zetacoren".
 551, in last paragraph of Selyns' letter: for "when Domine Megapolensis arrives" read "since Domine [Samuel] Megapolensis has arrived".
 564, seventh line: for "for the meeting" read "from the meeting".
 582, fifth line: for "Vinckins" read "Vinkius".
 586, second line from bottom: for "Meyed" read "Meyer".
 608, last line: for "Van Fricht" read "Van Tricht".
 610, ninth line from bottom: for "Van Fricht" read "Van Tricht".
 610, fourteenth line from bottom: for "In this may we" read "In this way we".
 617, eighth and ninth lines: for "Paulas Hendrichsz vander Grift, elder, and Ernest Van Trijht" read "Paulus Leendersz, van der Grift, elder, and Garret Van Tricht".
 626, eighth line: for "Elbing" read "Ebbingh".
 627, near middle of page: for "1672" read "1674".
 660, fourth line: for "Anthony" read "Arensius".
 678, ninth and nineteenth lines from bottom: for "Heer Van Goph" read "Heer van Gogh".

VOLUME II

- 748, near middle of page: for "Dewyer" read "DeMeyer".
 762, middle of page: for "Raay" read "Kaay" or "Kay".
 796, seventh line from bottom: omit "(or Stoffel?)".
 801, seventh line from bottom: fill out line with "by Peter Jacobszen Marius, elder". See page 781.
 804: the date "1682, March 29." seems inconsistent with the date "1682, Nov. 15." on page 841, and the remark about the building of a parsonage on page 866.
 844: for "1682" read "1683".
 879, eighth line: add after "parsonage", "at Jamaica".
 879, date of Dongan's report, for "1684" read "1687"; the date of the third paragraph, "The principal towns" is 1684, but the date of the fourth paragraph, "Every town", is 1687. See 1436.
 900, second paragraph, second line: for "demission" read "dismission"; so again in the fifth and sixth paragraphs.
 936, fifth line: for "a Schuyt (boat!)" read "a Sluyter". See "Sluyter" in index.
 949, second line: for "Long Island" read "Staten Island". Compare page 922.
 958, a better translation, tenth to twenty-second lines: "His excellency. Sir Edward Andros, Governor at Boston, who has now also entered upon the government of New York and New Jersey, having in charge the country from Canada to Pennsylvania, belongs to the Church of England. He understands, however, both Dutch and French and attends my [Selyns'] preaching, and that also of M. Daillé. The rising thunderburst of schismatic Labadism, and the bruta et brutalia lightning of fantastic Quakerism, have mostly vanished, without more ado, into smoke. Vorseman and his company embrace, at the most, only twelve Labadistic apostles, and are laboring to fill up their graveyard at New Bohemia, [Md.]. It, [the sect] will all finally come to naught".
 984, sixth line: read "presumably by Leisler, that Nicholson would murder all the attendants" etc.
 1041, fourth line from bottom: for "deained" read "detained".
 1046, for "New York, 1692, Nov. 10", read "New York, 1693, Nov. 10th".
 1074, for "Westchester, Kings and Queens" read "Westchester, Richmond and Queens".

1101: transfer the whole section under "License to collect funds", etc. to page 1168.

1180, fourth line: for "Christopher streets" read "Canal street". In note on Trinity Churchyard, the sentence, "... is the most ancient cemetery ... sections of the yard", contains three errors of fact. It is not "the most ancient cemetery"; it was not "established by the Dutch at their first settlement"; and it is not "nearly a century older than other portions of the yard". For a correct statement about cemeteries in Manhattan, see "Burial places" in this index.

1241, middle of second paragraph: eliminate "(Rev. Nicholas Rensselaer)".

1251, ninth line: for "Classis" read "Consistory".

1261: Compare these "signatures" with names on pages 1205, 1211, 1347, 1357, 1366.

1346, heading of letter: for "The Consistory of New York, to" read "Certain Members of the Consistory of New York, to".

1371, ninth line from bottom: eliminate "(corner of Bridge and Whitehall)".

1435, ninth line: for "Henison" read "Harrison".

1436-37: this undated petition of the Lutherans to Governor Dongan has been misplaced. Its date must be about 1685, and hence should have been placed somewhere about page 900.

VOLUME III

1444, under dates of Elders and Deacons: for "1701, Isaac de Peyster" read "1702, Isaac de Peyster".

1452, second paragraph, fourth line: for "Rev. J. Barton" read "Rev. J. Bartow".

1461, eleventh line from bottom: for "Jan Pieterze Meet (alias Jan Tawbour)" read "Jan. Pieteraz, Melt, (alias Jan Tambour)".

1517, third paragraph, first line: for "Adrian Van Rensselaer" read "Kilian Van Rensselaer".

1552, heading: for "Benefactions of Trinity Church" read "Benefactions to Trinity Church".

1591, seventh line below middle of page (Cornbury's error): for "West India Company" read "East India Company".

1608, Petition of the Elders of Domine Freeman: for "1705" read "Jan. 6th, 1707", and transfer the petition to page 1679.

1610, line twelve: for "country" read "county".

1617, third paragraph, second line: for "(Gracherie)" read "(Hepburn)".

1620, third line from bottom: add "not", reading "but is not now to be found".

1639, in title: add "Albany", reading "Allusion to the Old Lutheran Church, Albany".

1658 (error of Domine DuBois): "English ministers were settled in this Province in 1692". No Anglican ministers were settled in New York until 1697, when Rev. William Vesey was settled over Trinity Church, and the next was Rev. John Bartow, in Westchester county in 1702.

1662, in names of Deacons: for "Van Filburg" read "Van Tilburg".

1666, for "D. Meyer Clarke" read "D. Meyer, clerk".

1671, in note: "The Dutch permitted M'Kemie to preach in their church", according to the historian, Smith. But this is not so. They were willing, if the Governor consented, but he did not.

1736, second line from bottom: for "Reapieti" read "Ruporti". See page 1750.

1813, fifth line: for "Bable Bridge in St. Clares" read "Battle Bridge in St. Olafs".

1851, first line: "Regnier" should probably be "Reynier".

1856, fourth line from bottom: for "Schutting" read "Schulding".

1870, second line from bottom: for "Barton" read "Bartow".

1892, heading: for "Nov. 13, 1771", read "Nov. 13, 1711".

1892, sixteenth line from bottom: for "Mr. C. Prudden" read "Mr. John Prudden".

- 1906, fifth line: for "charges" read "changes".
 1913, third paragraph, first line: for "Foyer" read "Poyer".
 1921, 1950: for "John Barbour" read "John Bartow".
 1933, seventh line from bottom: for "Vos" read "Vas".
 1946, ninth line: for "Peatry" read "Peartree".
 2001, third line from bottom: for "resined" read "ruined".
 2034, for "Van Stoorum" read "Van Starveren". See pages 2032, 2037.
 2036, third line from bottom: for "meditation" read "mediation".
 2053, seventh line: for "Governor Hunt" read "Governor Hunter".
 2053, ninth line: for "Mr. Halbot" read "Mr. Talbot".
 2063, sixth line: for "Synegists" read "Synergists".
 2072, second line: for "Conford" read "Concord".
 2086, first line: for "Du Vois" read "DuBois".
 2160, sixth line: for "Van Driesen" read "Van Deursen".
 2227, fourth paragraph, first line: for "1643" read "1696".
 2250, second paragraph, third line: for "1728" read "1723".

VOLUME IV

- 2362, Note: for "Prof. Boel" read "Prof. Roel".
 2377, tenth line: for "Tounemans" read "Sonnemans".
 2489, middle of page: for "Tiehout" read "Tiebout".
 2502, near bottom of page: for "arriver" read "arrived".
 2563, near middle of page: for "Mantaque" read "Montague".
 2578, fifth line: for "from New York" read "to New York".
 2619, paragraph 9: add at the end of first line, "sepulchre weeping" and eliminate second and third lines.
 2712-13: for "Shipmont" read "Shiphout".
 2714-18, etc.: for "Hernhutters" read "Herrnhuters".
 2795, fifth line from bottom: for "Manor of Livingston" read "Manor of Fordham".
 2804, last line: for "Creepen" read "Coerten".
 2826, in title of letter: for "Christian Barker" read "Christopher Bancker".
 2979, first and second lines in Acts of Deputies: for "(but in the spring of 1747" read "(but about June, 1746)".
 2990, second line from bottom: for "(Morris?)" read "(Norris?)".
 3001, last paragraph, first line: for "C. Van Der Linde" read "B. Van der Linde".
 3003, fifth line from bottom: for "Schenema" twice repeated, read "Schunema".
 3023, second line. for "August, 1748" read "December, 1748".

VOLUME V

- 3175, paragraph 4, second line: for "aporded" read "afforded".
 3181, first line of letter: the date, "May 13, 1750", wrong; possibly read "May 10, 1751".
 3210, middle of page: for "Rev. Weymuth" read "Rev. Freymuth".
 3239, signature: for "James Lyken" read "James Tyken".
 3255, heading: for "Rev. John Frielinghuysen" read "Rev. Jacobus Frelinghuysen".
 3433, second line from bottom: for "Wynkoop" read "Wynstock".
 3476, last line: for "can take" read "cannot take".
 3538, fifth line from bottom: for "Convert" read "Couvert".
 3561, middle of page: for "New Platz" read "New Paltz".
 3594, middle of page: for "VanBrandt" read "Van Brunt".
 3602, fourth paragraph: for "Van der Swan" read "Van der Sman".
 3622, last paragraph, eighth line: for "consistory at Schraalenburg, formed" read "consistory, at Schraalenburg formed", or "formed at Schraalenburg".
 3627, fourth line: for "David Van Oudr" read "David Van Orden".

VOLUME VI

- 3841, fifth line from bottom: eliminate "(Fulton street)".
- 3848, first line: for "a letter from the Consistory" read "a letter to the Consistory".
- 3859, in second heading: for "Date about 1763" read "Date May 6th 1763".
- 3875, title: for "Report of the Request of Coetus" read "Report on the Request of Coetus".
- 3881, near bottom: for "Furek" read "Turck".
- 3886, about middle of page: for "Van der Swan" read "Van der Sman".
- 3892, eighth line: for "Johannes A. L. Styne" read "Johannes Alstyne".
- 3897, sixteenth line from bottom: for "Van der Swan" read "Van der Sman".
- 3933, fourteenth line: for "Siebenrood" read "Liebenwood".
- 3974, first line: for "Berbryck" read "Verbryck"; seventh line from bottom: read "But was it not?"
- 3986, near middle of page: for "Bangor" read "Banyar".
- 4000, fifth line: for "Harpinging" read "Harpending"; seventh line from bottom: for "Boeleun" read "Boelen".
- 4028, fourth paragraph from bottom: for "Omilent" read "Aemilius".
- 4049, end of first line of third paragraph: add after "Sept. 28th", "or Oct. 26th".
- 4082, in list of names: for "Henry Rip" read "Henry Kip"; for "Evert Bancher" read "Evert Bancker".
- 4110, fourth line from bottom: for "Old Dutch (Lutheran) Church" read "German (Lutheran) Church". So again on seventeenth line of page 4111.
- 4131, about middle of page: for "Mapores" read "Majores".
- 4181, eighth line from bottom: for "Van der Swan", read "Van der Sman".
- 4118, 4172, 4183, in titles: for "Angelic Church" read "Anglican Church".
- 4192, third line of Abstract: for "Van Keunen" read "Van Keuren".
- 4205, last line of first paragraph: for "June" read "January".
- 4208, heading: for "Insuratur" read "Inseratur".
- 4211, tenth line: for "Schureman" read "Schunema".
- 4211, eighteenth line: for "Horming" read "Herring".
- 4214, article XX: for "Examinations, Preparations and Peremptions" read "Examinations, Preparatory and Peremptoir".
- 4218, eleventh line from bottom: for "and elder" read "an elder".
- 4248, opposite 1780: for "New Millstone" read "Livingston Manor".
- 4251, fourth paragraph from bottom, third line: supply "not" — "the old name of Coetus is not so well liked". Compare 4227.
- 4272, tenth and eleventh lines from bottom: for "the New or North Church, (Fulton street)" read "the New or Middle Church, (Nassau street)".
- 4279, date near bottom of page: for "June 29, 1776" read "June 29, 1774".
- 4290, fifth line from bottom: for "Episcopals" read "Episcopalians".
- 4293, second line of second paragraph: for "confiding" read "confining".
- 4333, second paragraph from bottom, first line: for "February, 1785" read "February, 1784".
- 4337, last line: for "Lower" read "Tower".
- 4355, first paragraph, third line: for "in England" read "into English".
- 4359, middle of page: for "1890" read "1790".
- 4388, fourth line: for "Rhineland" read "Rhinebeck".
- 4409, about middle of page: for "There parties went from other Classis" read "These parties went from other classes".

MINISTERS IN BRAZIL, 1636-1644^a

This list supplements and to some extent helps to correct the names of ministers in Brazil given on page 42 of Ecclesiastical Records.

Apricius, Joannes, candidate admitted to examination in 1644.

Bachiler (Batiler, Batilerius, Baziler), Samuel,^b Ecclesiastes Anglicanus at the North Fort of Paraiba and Maurits-stadt, 1636-44. Preached in Dutch during Van der Poel's absence.

Biscaretto, Dionysius, candidate admitted to final examination in 1644.

Cralingius, Jacobus, arrived in 1644 and was called to Recife. Died the same year or in 1645.

Dapper (Dapperus), Jacobus, arrived in 1637, with testimonials from the Classis of Schouwen and of Walcheren. Was engaged for two years and left in 1640.

De Foer (Du Four?), Marcus, asked in 1638 to be admitted as a candidate but request was denied on account of his poor health.

De Koninck (Coninck), Samuel, arrived from Holland December 21, 1640 and was called to Recife.

Doornick (Doornicus), Petrus, at Paraiba in 1641. Was dismissed from his charge and sent back to Holland in 1643.

Doreslaer (Doorenslaer), David à (van), in 1636 at Paraiba; later at Frederick-stadt and Mauritia. Was sent in 1638, on account of his knowledge of Portuguese, to the *aldeas* (plantations), to convert the Brazilians. Left in 1643.

Eduardus, Johannes, at Sierenhain in 1640. Consented the same year to assist Doreslaer among the Brazilians at Gojana and Tapezeria. Left in 1643.

Eckholt (Echolt), Rabirius (Rabberius), at Rio Francisco in 1640. Sent to San Antonio in 1641.

Faas, Antonio, at Recife in 1637.

Folker (Folkerus), Samuel, at South Fort of Paraiba in 1636. Returned to Holland in 1638.

Haselbeek, Joannes, at Paraiba in 1644.

Kempius, Thomas, candidate serving as English chaplain to the army in 1636. Left for Holland on account of ill health and returned to Brazil in 1638. There being no need of an English chaplain, he was allowed to teach school in Portuguese among the Brazilians. He was ordained to the ministry in 1641 and in 1644 was stationed at Paraiba.

Kesselerus, Fredericus,^c at Recife in 1636. Returned to Holland in 1643.

Ketel (Ketelius), Nicolaus, arrived in 1640 and was called to Recife. Having been nominated in 1641 to go to Loanda São Paulo, in Angola, the church at Recife agreed to let him go for one year on condition that another minister be substituted. In 1644 he was again at Recife.

Lantmannius, ———, died at Recife before November 1640.

Leoninus, Cornelius, sent to Rio Grande in 1640.

Leoninus, Jacobus, mentioned as having left for Holland in 1644.

Le Vaux, Gilbertus, minister of the French Church at Recife.

Michiels, Jan, accepted as a candidate in 1638. Left Paraiba in 1640, the classis having refused to promote him to the ministry.

^a Compiled from the Minutes of the Classis of Brazil, 1636-44, printed in Dutch in Historisch Genootschap te Utrecht, *Kroniek*, 1873, XXIX: 298-317, 322-72, 375-419.

^b Probably the same person as Reverend Samuel Rathclarius [Baccalarius, Bachelor?], mentioned on page 42 of Ecclesiastical Records.

^c Probably the same as Frederic Casseber, mentioned on page 42 of Ecclesiastical Records.

- Ofringa, Johannes, at Gojana in 1641 and the same year changed places with Polhemius in Tamarica, where he was still stationed in 1644.
- Ongenade (Ongena), Johannes, in 1641 at Rio Francisco and in 1644 at San Antonio de Cabo.
- Oosterdagh, Johannes, chaplain in the army in 1636. Was severely censured for misconduct in 1639 but retained in the army for lack of another minister. The same year, at Rio Francisco, he was accused of having obtained money from people under false pretenses and finally dismissed.
- Plante, Franciscus, served as chaplain in the army in 1637 and in 1638 became third minister at Recife. He left in 1643 or 1644.
- Polhemius, J. Theodorus, served as chaplain in the army in 1636 and was then sent to Cabo St Augustine. In 1638 he was called to Tamarica, to succeed Stetten, and in 1641 he changed places with Ofringa, at Gojana, where he was still stationed in 1644.
- Ritzema, Lambertus, dies in 1643.
- Schagen, Daniel, at Recife in 1636. Discharged for misconduct in 1638.
- Soler (Solerus), Joachim, at Recife from 1636 to 1644.
- Stetten (Statten, Stettum), Jodocus a, at Tamarica in 1636. Led a scandalous life and in 1638 was ordered by the classis to leave in five or six months for Holland. The same year he prayed to be reinstated and in 1639 the classis decided to overlook his faults and to confer with the governor of Brazil as to the place where he might be employed. From 1640 to 1644 he was at Cabo St Augustine.
- Van der Poel (Poelius), Cornelius, in 1636 at Recife. Removed in 1637 to the city of Paraiba, and with Doreslaer took turns in preaching in the South Fort. In 1640 he obtained leave to go for seven or eight months to Holland. In October 1641 he was sick but in the same year he offered his services to preach among the Dutch and Brazilians at Rio Grande. In 1644 he was at Paraiba.
- Velthuysen (Velthusen, Velthuysius), Casparus, in 1641 at Sierenhain. Assigned the same year to go with Admiral Lichthart on an expedition. Apparently still in Brazil in 1644.
- Vogel (Vogelius, Vogellius), Nicolaus, in 1640 and 1641 at Porto Calvo and in 1644 called to Recife.

GENERAL INDEX

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^a This consistory was in the year 1598, made the committee of the classis of Amsterdam, to select chaplains for all ships of the East and West India Companies, to select ministers, comforters of the sick, readers and schoolmasters for all colonies, and to correspond with them. This commission this consistory held for thirty-eight years (1598-1636), when the classis resumed direct control. These facts were for the first, brought to light by Dr H. C. Rogge in his article on "De Gereformeerde Kerk," in *Amsterdam in de seventiende eeuw*, 1901-4, and are more fully set forth by Dr A. Eekhof, in his monograph on Bastian Jansz Krol, published in 1910, a pamphlet of one hundred pages. The correspondence with this consistory has not yet been recovered, except in a few instances. A number of new facts about Michaëlius, Bogardus and Krol are exhibited in Doctor Eekhof's monograph.

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^a An edition of a hundred copies of this elaborate letter, in Latin and English, was published by the Collegiate Church in 1907. It makes an octavo pamphlet of twenty-two pages.

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a Printed sets of eight volumes of the minutes of the Northern Synods of Hol-
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^a This is the correct spelling, which is perfectly plain in the original letter, now in the archives of General Synod in the Sage Library, New Brunswick, N. J. Nevertheless, Brodhead, probably through some clerical error, gives it as *Askar-karton*, and this has been copied by others. *See* Brodhead's Hist. N. Y. 1:536.

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^a Governor Hunter was certainly mistaken about this, as the baptismal records of most of the colonial churches are very complete.

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^a This letter has not yet been recovered, but its substance is known from the answer of Dellius, 1394-1422.

^b See under "Dellius" for his defense.

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^a Everardus Bogardus was sent to Guinea on September 9, 1630, by the Consistory of the Church of Amsterdam. (A. Eekhof, *Bastiaen Jansz. Krol*, page xiv, of Appendix). In June 1632, he was back in Holland and examined by the classis, and ordained as indicated on page 81 of Ecclesiastical Records. The Consistorial Records say that on July 15, 1632, he was accepted by the West India Company for service in New Netherland. (Eekhof, Appendix, page xxv). On November 8, 1636, Van Dincklagen appears before the Amsterdam Consistory and makes complaint against Bogardus, but action is postponed until Bogardus shall come over. (Eekhof, Appendix xxxi). Compare Ecclesiastical Records, 87, 127.

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- 7 Cemetery about the Presbyterian church on the north side of Wall street, opposite the end of New street (1717-1844)
- 8 Cemetery about the so called "Middle Dutch Church," on the east side of Nassau street, and extending from Cedar to Liberty streets (1729-1844). Bodies finally removed
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^a This is probably a misprint for Frederic Kessler, or Kesselerus; *see* list of
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^a Rev. Dr Thomas Bradbury Chandler (1728-90) was rector at Elizabethtown, N. J. 1751-90, except during the Revolution, when he was in England. He published (1767) "An Appeal in Behalf of the Church of England in America." This was answered by Rev. Dr Chauncey of Boston, which led to a rejoinder—"The Appeal Defended" (1771), and "The Appeal Further Defended." He was also the author of "A Life of Rev. Dr Samuel Johnson," first president of Kings College.

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^a This "additional charter" was never put on record. The original parchment copy is at the treasurer's office, 113 Fulton street, New York; but certain lines, where folds have been made, are becoming illegible. The writer made a copy, so far as readable, in 1910, and this is among his documents relating to the Collegiate Church.

^b Chauncey, Rev. Dr Charles (1705-87), pastor in Boston, 1727-67. Published "A Complete View of the Episcopacy," being the substance of a discussion with Dr Chandler, of New Jersey; "Remarks on the Bishop of Llandaff's Sermon" (1767) and other pieces.

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^a This building might have been claimed by the British, *see* (1706) 1658.

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^a A still earlier application for a charter had been made in March 1720, to the acting Governor, Peter Schuyler, but Trinity Church opposed it. *Miller's Life of Dr. Rodgers*, p. 135-36. A final attempt was made in 1774 to Governor Tryon, and this was successful, but the attorney to whom the matter was referred, as a formality, evaded the delivery of the charter, until the Revolution. *Miller*, p. 266-67, 166, 183.

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^a The text reads: "Clock and hour glass," showing that clock is evidently the Dutch word *clock*, which means a "bell."

^b Leisler thus referred to Delius, meaning a Cocceian minister—a follower of Professor Cocceius.

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^a For fuller details concerning the history of this church, see the names of the respective ministers as they occur.

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^a This probably means the English troops. We have no names of the chaplains for fourteen years after the English conquest.

^b Domine Van Nieuwenhuysen, and Domine Arensius.

^c Van Zuuren, Van Gaasbeeck and Schaats.

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^a Mr Vesey, subsequently rector of Trinity Church, did not acknowledge the chapel in the fort, for the troops, as a separate church; the two ministers referred to are Rev. Symon Smith and Rev. Edmund Mott, chaplains; the four French ministers are Dallié, Peiret, Morpo, and Bondet. See these names in Corwin's Manual.

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^a Leisler and Milbourne were executed in 1691 and were buried under what is now the rear of the Tribune Building. In 1698 their bodies were exhumed and forcibly buried under the floor of the Dutch church in Garden street, against the protests of the consistory, the vestry of Trinity Church, and the respectable citizens generally. Selyns having died, this action was taken to prevent the reopening of the question of their removal.

^b This relates to about 70 feet of the northern end of present Trinity churchyard.

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1596-97; insulting conduct of Governor Cornbury to Domine DuBois when presenting Domines Beys and Antonides to him, (1706) 1615-19; the consistory issues a circular letter to all truth-loving persons, concerning the circumstances connected with the installation of Freeman, by DuBois, over the church of New Utrecht alone, to the exclusion of the other churches of Kings county, (Feb. 19, 1706) 1631-35, 1642; consistory writes to classis on account of the troubles on Long Island, the rudeness of Governor Cornbury, and the general condition of the churches, (May 1706) 1646-53, 1699; the special condition of the church of New York, 1653-54, 1700; DuBois had published a Compendium of Christian Doctrine, 1653, 1700; special paper by Domine DuBois on the "State of the Dutch Church" in its relation to the English governors, (May 24, 1706) 1657-60; his special request for redress, in various particulars, from the government of England, through the classis, 1660-62; DuBois and his consistory counsel Domine Beys to be patient with Cornbury's arbitrariness, 1664; Cornbury finally compelled to yield and allow Dutch ministers to officiate without a civil license, (June 1706) 1667-68; Messrs Makemie and Hampton, two Presbyterian divines, solicit the use of the Dutch church, for services, granted, if the governor consents, (1706) 1669-71, 1681-82; legal opinion given against Cornbury's attempt to control the affairs of the Dutch churches, (Jan. 8, 1707) 1679-80; DuBois indorses Antonides's account of the source of the troubles in Kings county, 1681, *see* 1639-45;

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^a This probably relates to the cessation of the Lelsler faction by the death of Dr Kerfbyl.

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^a Twelve lots were leased, a whole square, bordering on Pearl and Rose streets, about where the Newsboys' Lodging House now is. But few burials were made here. After the Revolution the plot was bought of the city, and the lots sold off during the following half century at a great profit. The church school was located here for many years.

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^a Leislser's knowledge of theological names and terms was not very accurate. He means by this term, a Cocceian minister. Cocceius was famous for his emphasis on what is now known as Biblical theology in distinction from systematic theology. *See* Cocceius in Schaff-Herzog Encyclopedia.

^b Neither the original of this letter nor the Dutch translation was found, but the general points are seen in Dellius's defense, 1394-1422.

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^a This very elaborate defense of Dellius is well worth studying for the light it
 throws on Bellomont's character.

^b This evidently means charters for churches or congregations not of the
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^a These were officers in each of the provincial synods of Holland, to execute the acts of the synod, and to visit the neighboring synods. They were also to attend all examinations of candidates for the ministry in the respective classes, and report on the orthodoxy of the same. They were also advisers in all difficult matters. *See* Corwin's Digest of Legislation of R. C. A., 199; and Article 49 of the Rules of Dort, page lvi.

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^a On Nassau street, between Cedar and Liberty streets.

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^a This was the Anneke Jans property, subsequently the Trinity Church property.

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^a There are no lists of these elders and deacons from 1628-1700, nor does this work contain the lists after 1768. Many of the names before 1700 and after 1768 can be picked up from allusions to them, or as signatures to letters, but these are not included in this classified list.

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^a This marriage occurred October 20, 1686.

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The committee on the sale of the manor presented a list of the farms with the prices an acre, present tenants might buy at 20 shillings less an acre, payments to be made in four equal parts, a year apart, the first being on Apr. 1, 1756, (Sept. 25, 1755) 3588-89; objections made by some of the tenants to the survey of their farms, one tenant had taken a lease from Lewis Morris who had encroached on the manor, this tenant to be ejected, and an action in law to be begun against Morris, (Nov. 10, 1755) 3614; sales of farms proceeding, a special agreement with one purchaser (Mar. 19, 1756) 3650, (Apr. 1, 1756) 3651; the corporation of the city buys stone of the consistory on the manor, for the construction of a prison, (Apr. 17, 1757) 3700; encroachments by neighboring farmers on the manor, certain boundaries specified, suits pending against trespassers, (Oct. 31, 1757) 3710-11; farm no. 34 sold to Isaac Valentine for £934, to be paid for in four equal instalments, farm no. 11 sold to Peter De Lancey for £691, 6s, 10d, (Jan. 9, Feb. 2, 1758) 3711-12; a new road to be made on farm no. 1, now in possession of B. Archer, if a bridge should be built over the Harlem river, consistory would give a free right of way to it on certain conditions, (Sept. 11, 1758) 3715; suit still pending against Lewis Morris, the committee urged to push the business,

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Lewis Morris agrees to pay the consistory for a certain portion of the manor as exhibited on a certain plan, £6000, provided the consistory will give a warrantee for the 1200 acres, and a quitclaim for the governor, consistory accepted the offer on condition that the rents for the current year, be also paid for the benefit of the church, the £6000 to be paid in three equal instalments, and that the Dutch church on the manor, with an acre of ground, although in this tract, shall remain the property of the Collegiate Church, and also a piece of ground in said tract to be sold to Peter De Lancey, and that Mr Lewis Morris, jr, pay the quitrent for half the manor from the time he obtains

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possession, and, furthermore, that he give a quitclaim for the whole manor, by which the suits between his father and the church shall cease: committee appointed on this business, (Sept. 27, 1759), 3737; Morris agreed to this arrangement, the papers were signed and sealed, but each party retained his own papers, until the final papers should be delivered (Sept. 28, 1759) 3738

Abel Hardenbrook resigns his superintendency of the manor and of the Harpending lots in the city, John De Peyster appointed in his place, John Vermillie buys a vly (valley) in or near his farm, a committee appointed to inquire into the leases of the Harpending lots, and a dwelling to be sought for teacher Van der Sman, (Nov. 1759) 3747; cost of the suit against Lewis Morris for encroaching on the manor, £324, 19s, 5d, the Bussing case, traveling expenses to the manor, £5, (Jan. 3, 1760) 3748; committee reported on the Harpending lots, left in charge of John De Peyster, (Jan. 10, 20, 1760) 3749; a farm on the manor sold to Hendrick Michielse for £5, 10s, an acre, only £100 to be paid at first instalment, the balance in two annual instalments, (Mar. 13, 1760) 3749; leases on the Harpending lots, John De Peyster to furnish a list of arrearages on the manor, delinquents to pay within six weeks or be arrested, (June 29, 1760) 3758-59; list of the remaining farms and places yet unsold, ordered that they be sold at vendue, (Feb. 2, 1761) 3803-4; vendue held, several sales effected, (Apr. 1761) 3804

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^a Copies in New York State Library, Sage Library at New Brunswick, and in Hope College Library, Holland, Michigan. See Corwin's *Manual R. O. A.*, page 14, note 18.

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^a This catalog of Groningen College is now in Sage Library at New Brunswick, New Jersey.

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- Hardenbroeck (Hardenbrook, Hardenbrook), Captain Abel, (1737) 2101; deacon, (1741) 2761; overseer of the Manor of Fordham, (1743) 2794-95; allusions, 2834, 2837, 2865, 3013, 3025, 3085; an Hardenbroeck (*continued*) elder, (1751) 3167, 3212; resigns his overseership of the Manor of Fordham, (1759) 3747, 3749; opposes the introduction of English preaching, (1762) 3819-21, 3826-27, 3829, 3841, 3866-67; claims a right to vote for members of consistory, 3837-38; writes to classis in opposition to English preaching, (1763) 3880-81, 3892; offers unacceptable proposals of peace, (1764) 3920; consistory indemnifies certain parties falsely arrested through Hardenbroeck 3968, 3971; sues the consistory for alleged manner of election of consistory, (1765) 3985-88, 4029, 4052, 4069-73, 4095-96, 4099, 4103-6, 4305
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- Hardenbroeck, Abram, 2700
- Hardenbroeck, Adrian, 2478
- Hardenbroeck, John, (1664) 565
- Hardenbroeck, John, (1719) 2100; an elder, (1726) 2344, 2358, 2377, 2390, 2449, (1729) 2489, 2700
- Hardenbroeck, John S., 3841-42, 3853, 3881, 3892, 3909, 3912, 4072
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- Hardewyck [Harderwyck] and Nether Veluwe, Classis of, 582
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- Haring, *see* Haering
- Haringh (Haring), Rev. (Van Son), A., minister at Amsterdam, 2591, 2675-76
- Harison (Harrisson), Mr, 3505, 3911
- Harison, Richard, 490-91
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 Harmenzen, Johannes, 1306
 Harmenzen, Thomas, 1306
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John, is assessed for 2000 guilders, (1674) 642; resides on High street, (1676) 222; a deacon, (1682-84) 800; allusions to him as deacon, 837, 842, 951, 998; allusions to him as elder, 805, 1193-94, 1197, 1202, 1212, 1244, 1273, 1277, 1282, 1325, 1355-57, 1366; other allusions, 1110; in the division of the so-called "Shoemakers' Pasture" in 1695, a number of lots fell to him, 2222; his will (Feb. 7, 1723), his death, (1724-25) 2222; later suits respecting his property, 2223-29; Gerardus Beekman, overseer of his lots, (1734-43) 2641, 2794; Abel Hardenbrook, overseer, (1743-59) 2794; John De Peyster, (1759-) 3747; committee appointed to report on the leases, 3747; leases to run for twenty-one years, (1760) 3749, 3758; lots sold to the Moravians as a site for a church, (1760) 3758; allusion, 4000; consistory resolved to build a third church edifice on the Harpending lots, [North Dutch Church], (1767) 4093; consistory ordered that the "coat of arms" of John Harpending, in the South Church, should be copied, and hung in the North Church, above the pulpit, (1769) 4139, 4149; allusions, in the law of 1753, allowing the consistory to sell their Manor of Fordham, 3451; Henry Harpending, of Raritan, N. J., having inherited £50 from this estate, petitioned the consistory for help, £10 given him, (1769) 4149; a al-

* Jan Herberding [or Harpending] was an elder in 1694, when Domine Henricus Selyns and Margaret his wife (formerly the widow and the executrix of the Hon. Cornelis Steenwyck), gave the deed to the church for the Manor of Fordham, as directed by the last will of Mr Steenwyck. The deed is a duplicate, inserted in the church book, with the signatures of the grantees and witnesses. Immediately after this deed follows a receipt of the elders, acknowledging said deed. Among the signatures is the autograph of Jan Harberdink, which, on comparison with his signature on the duplicate of his will, in the possession of the church, is found to be precisely the same, thus identifying him as the same person.

In the register of church members the following is found:

Mayken Barenke, January 2, 1661.

Jan Herberding, April 6, 1664.

From this it appears that Mr Harberdink was settled here prior to the first surrender of the colony to the English, and consequently is one of those to whom

- Harpending (*continued*)
 lusions, 3803, 3806, 3968, 3970,
 4000, 4028, 4080, 4093-94, 4106,
 4149, 4180, 4199
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 Harris, Rev. Henry, Anglican chap-
 lain at Boston, (1709) 1809-10
 Harris, Richard, 2026
 Harrison, Sir Edmund, 1788
 Harrison, Francis, one of the coun-
 cil, (1720) 2176, 2220, 2240-41,
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 polensis sent to, (1655-58) 434-35,
 648; allusion to, (1678) 709;
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 (1705) 1611-12; rector Vesey edu-
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 Haverstraw, N. Y., 1245
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 L., 1097, 4186
 Hawles, Sir John, solicitor general,
 1687
 Hawley, Rev. Gideon, account of his
 journey through Albany, Schoharie
 and Delaware counties, N. Y.,
 (1753) 3399-3405
 Hawmuller, V. P., 1793
 Hay, Lady, 2024
 Hayman, Nicholas, 2291, 2329
 Haymensen, *see* Heymansen
 Hayne and Torrecos, 1340
 Haynes (Haines), John, 965, 971,
 973
 Haynes, Joseph, 3508, 3544

the right was reserved under the terms of the surrender, of disposing of his inheritance according to the customs of the Dutch, and so releases his devise from the operation of the mortmain statutes of England.

In Liber A, in the register of marriages, is the following entry:

Entered, December 8, 1667: married December 25, 1667. Jan Harberding, single, from Bolchold in Westphalia; and Mayken Barenke, single, from Haerlem, Holland.

From the Register of Officers, it appears that Jan Harberding was chosen Deacon in 1682-84; 1685-87; 1690-92. Elder, in 1693-95; 1697-99; 1707-9; 1712-14.
^a This was recovered in 1641, and sent to New York and given to Harvard College.

- Haynes. *See also* Hains
- Haysberry (Haysburgh, Haysbury), Columbia county, N. Y., 2062, 2093, 2123
- Haysteter, David, 1788
- Hazard, Jonathan, 934, 1585
- Hazard, Thomas, 2132, 2136
- Hear, Samuel, 2132
- Heart (Hart), Edward, clerk of Flushing, 413, 414
- Heathcote (Heathcock), Colonel Caleb, starts Anglican services in Westchester county, (1692) 830; signs petition to purchase ground for Trinity Church, (1696) 1134-35; one of the original trustees of Trinity Church, (1697) 1139, 1148; his letter concerning the calling of rector Vesey, 1175-76; signs petition for charter for Trinity Church, (1697) 1178; signs petition for certain redemption money to be given to Trinity Church, 1217; receives a piece of land from Governor Fletcher, 1245, 1282-83, 1285, 1296, 1313, 1345, 1437; advocates the founding of a college in New York, (1703) 1516; writes to the S. P. G. of a general desire for the Anglican church, suggests quarterly meetings of the clergy, (1704) 1560; is a church warden of the church of Rye, (1705) 1584; writes a lengthy letter to S. P. G. reviewing the general religious condition of the country, (1705) 1609-15; Cornbury finds fault with grants of land made to Heathcote, (1707) 1686; allusion to his negroes, (1708) 1695; writes to the S. P. G. concerning the conforming of the French church of New Rochelle, (1709) 1750-51; allusion, (1710) 1848; writes to S. P. G. concerning the difficulties in the church of Jamaica, (1712) 1899, 1902-3, 1905-6; allusions,
- Heathcote (Heathcock) (*continued*)
1962-63, 2005; writes to bishop of Bristol commending Mr Vesey, (1716) 2105; allusion, 2143, 2176, 2193, 3452
- Heathcote, Gilbert, 1170
- Heavy money (or the coin of Holland), *see* Currency
- Hector, a ship, 2000
- Hedge (Hedges), Sir Charles, 1340, 1593, 1606, 1787
- Hedges, Stephen, 927
- Heemstede, Holland, 40
- Heemstreet, Taekel D, 1306
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- Heer-Hugowaard, near Alkmaar, Holland, 297
- Heering, Cornelius Abraham, of Tappan, 3926
- Heering, Jan, *see* Haering, John
- Heerman, William, 3985
- Heermans, Jacob, 4040
- Heermans, Augustine, *see* Herrman, Augustine
- Hefford, Nathaniel, 413
- Hegeman, Mr, of Surinam, 3045
- Hegeman, Abraham, 1624, 1990
- Hegeman, (Heggeman, Hageman), Adrian, 416, 527, 531, 620-21, 1990, 2780-81
- Hegeman, Andrew, 2740
- Hegeman, Benjamin, 1624, 1885-86
- Hegeman, Hanse, 1990
- Hegeman, Isaac, 1198, 1990
- Hegeman, Jan, 3336
- Hegeman, Joseph, elder in Kings county, adherent of Antonides, 998, 1539, 1548, 1608, 1630, 1645, 1662, 1713, 1723, 1797-98, 1806, 1847, 1854, 1947
- Hegeman, Nys, 3618
- Hegeman, Petrus, 3306
- Hegerman, Christopher, 4118
- Heidegger, Rev., minister at Archangel, Russia, (1731) 2537
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^b Rectors of the Anglican church at Hempstead: Rev. William Vesey, 1693-95 (p. 1175); Rev. John Thomas, 1704-24; Rev. Robert Jenney, 1728-42; charter given to the church, 1725; Rev. Samuel Seabury, 1742-64; Rev. Leonard Cutting, 1766-84; Rev. Thomas L. Moore, 1785-99; Rev. John Hobart, (May-Sept. 1800).

- Henderson, Rev. Jacob, ordained by bishop of London (1710), settled at Dover Hundred, Pa. (1710-11), supplid Burlington, N. J., settled at New Castle, Delaware, (1712-13), resigned, 1991, his account of the state of the Anglican church in New York and New Jersey, (1712) 1950-51; criticism of his account, 1951-53; allusions, 1896, 1907-8, 1910-12, 1914-15, 1970, 1991-92; dies (1751) 1991
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^a Probably a mistake for Hoornbecq, or Hoornbeek.

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^a The Dutch churches kept very complete records of these things.

^b There are not a few errors of dates in this address.

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^a On November 16, 1674 Andros declared that his proclamation of November 9 was "to be understood with due regard to the articles of peace in every particular."

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^a A copy of this letter of Domine Megapolensis was sent to the Classis of Amsterdam and was secured by Mr Brodhead in 1842. It consists of nine very closely written pages in Latin, in the peculiar chirography of the times. It was deciphered and translated by Dr Louis Bevier of Rutgers College, in 1907, and published in parallel columns, Latin and Dutch, by the Collegiate Church, making twenty-two pages. Only one hundred copies were issued. It was not published in the Ecclesiastical Records because of its polemical character. The original is now in the archives of General Synod in the Sage Library at New Brunswick, New Jersey.

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needed, his proposals partly accepted, the Lords of Trade urge the immediate appointment of two missionaries to dwell among them, many Indians seduced away by the French priests and more may follow, the S. P. G. has now two men ready to go, £100 sterling to be allowed to each of them, must also have houses built for them and servants, an appeal to be made to the crown for help, (1703) 1514, 1520, 1532, 1549; Domine Lydius appeals for the payment of his salary for instructing the Indians, £60, (Dec. 30, 1703) 1549-50; Messrs Thoroughgood Moore and Smith, missionaries to the Mohawks, the Queen allows £20 to all ministers going to the plantations, for the purchase of utensils, four more missionaries needed, sketch of Rev. Moore, (1704) 1549-50, 1554-56, 1613; Domine Freeman, the means of the conversion of several Indians, acquired great fluency in the Indian tongue, translated a large part of the English Liturgy and portions of the Bible, (1700-1705) 1867; Freeman's letter to the commissioner at Albany of Indian affairs, (Nov. 2, 1704) 1583; certain Indian slaves in New York City are taught by Elias Neau (1705) 1609; missions to the Five Nations thought (by Colonel Heathcote) to be too heavy a task for the S. P. G., expenses should be paid by the crown, the missionaries should be hardy men, able to live with and like the Indians, Scotchmen the best, (1705) 1613; an act passed to encourage the baptism of negro and Indian slaves, (Oct. 1706) 1673; Rev. Mr Muirson, of Rye, N. Y.,

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^a New Utrecht is now, for the first, formally included in his charge. He lived at Flatbush, and refers to three other churches. These must have been Brooklyn, Flatlands and New Utrecht, 700.

^b Governor Andros was not very well posted on the topic on which he was reporting. He says, "one church of England, several Presbyterians, and Independents, Quakers and Anabaptists, of several sects, some Jews; but Presbyterians and Independents most numerous and substantial. There are about 20 churches." He does not refer to the Dutch churches at all, unless he includes them under Presbyterians. There were in 1678, 12 Dutch churches, 5 Presbyterian and 5 Congregational. There was no church of England except the chaplain to the troops.

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^a These English preachers on Long Island, in 1688, were as follows: Rev. Thomas James, Easthampton, 1650-86; Rev. Nathaniel Brewster, Brookhaven, 1655-90; Rev. William Leverich, Newtown, 1670-92; Rev. Joshua Hobart, Southold, 1674-1717; Rev. John Prudden, Jamaica, 1676-91; Rev. Eliphalet Jones, Huntington, 1676-1731; Rev. Jeremiah Hobart, Hempstead, 1682-92; Rev. James Whiting, Southampton, 1689-1716.

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Kings County, Long Island (*cont'd*) write to the classis for a minister, (Dec. 1703) 1544-48, 1560, 1572-74, 1762-67, 1944-45; Domine Antonides called to the three churches of Flatbush, Flatlands and Brooklyn, (Oct. 6, 1704) 1577-81, 1588; allusions, 1594, 1642, 1762-67, 1946; Freeman visits Long Island to marry, (Sept. 1705) 1641; text of call to New Utrecht, (Sept. 21, 1705) 1522-26, 1641, 1765; tries to intrude into the other congregations, but is installed over the church of New Utrecht only, (Nov. 19, 1705) 1631-35, 1642, 1647, 1766, 1942; historical account of the events after the death of Lupardus, 1639-45; Bernhardus Freeman preaches at New Utrecht, and by a private agreement, also at Bushwick, 1642; but obtains a civil license from Governor Cornbury to minister in all the churches of Kings county, (Dec. 26, 1705) 1607, 1642-43

Arrival of Domine Antonides, (Jan. 1, 1706) [O. S.], is introduced by Domine DuBois to Governor Cornbury, rudely treated, the governor unwilling that he should officiate, had licensed Freeman for all the churches, 1642-43, 1646-51, 1699-1700, *see also* Beis's Journal, 1615-19; the consistories of the three churches protest against Freeman's conduct, in having obtained a civil license, Freeman does not reply, chooses new consistories for all the congregations, 1624-25; Antonides obliged to seek also a civil license, (Jan. 14, 1706) 1621, 1765-66; consistories of Antonides offer to call Freeman as a colleague, if subscriptions for his salary can be secured, (Jan. 28, 1706) 1622, 1647-49; the church of Flatbush first, and then Flatbush, Flatlands and Brooklyn together, protest

Kings County, Long Island (*cont'd*) against Freeman's design to make other consistories over their churches, (Feb. 15, 1706) 1625-30; the civil officials of the villages obtain an order from Cornbury, forbidding Freeman to proceed with their installation, (Feb. 16, 1706) 1630, 1643-44; but afterward they were installed, 1643; the Consistory of New York issues a circular letter showing under what circumstances Freeman was installed over the church of New Utrecht alone, (Feb. 19, 1706) 1631-35; Freeman now appeals to the first call of 1703 which was made upon him, as if this were yet in force, 1644; Antonides preaches in spite of all the difficulties, 1645, 1647; the consistories of New York, Kingston and the three consistories of Antonides, write a full account of all the unhappy circumstances in Kings county, (May 23, 1706) 1646-51; also a paper on "The State of the Church" and the danger to her liberties by arbitrary governors, (May 24, 1706) 1657-60; and an earnest "Request for Redress," 1660-62; Freeman obtains an order from Cornbury commanding Antonides's consistory to deliver up all the books of the church to Freeman, (Jan. 6, 1707) 1608; Abraham Gouverneur writes a legal opinion upon the illegality of such an order, (Jan. 8, 1707) 1679-80; allusion, 1681; classis receives a letter from Antonides on his church affairs, (Apr. 1707) 1681-82; classis seeks a conference with "Grand Pensionary" (or Counselor) Buys upon the subject, 1689, 1697-98, 1702; Cornbury recalled, (1708) 1672-73

Antonides's elders petition Governor Lovelace to give them a hearing upon the disturbances in their churches, a committee of the Coun-

Kings County, Long Island (*cont'd*) cil appointed to hear the case, (Jan. 21, 1709) 1713-14, 1946-47; Freeman's elders also petition for a hearing, requested to send a committee to the committee of the Council, (Feb. 4, 1707) 1715; classis writes to Freeman, referring to his irregularities, and exhorting him to obedience to church order, and to peace, (Feb. 4, 1709) 1715-16; writes also to DuBois, referring to their fears lest the church should lose her liberties, and urging him to try to effect reconciliation between the parties, 1716-17; writes also to Antonides, expressing grief at his troubles, the importance of preserving the liberties of the church, and exhorting him to make all possible concessions, 1718-20; Freeman's adherents propose plans of peace, based upon their own irregularities, (Mar. 5, 1709) 1721; Antonides's adherents propose plans of peace, based upon conforming in all things to the church order, (Mar. 1709) 1722-23; allusion, 1734; the regular consistories of Long Island (those of Antonides), write to classis, reviewing the circumstances, the efforts for peace, and the delays, (June 21, 1709) 1755-60; Freeman's own account to the classis of his call to Long Island, (June 28, 1709) 1762-67; Antonides's consistory petitions Governor Ingoldsby to direct the committee of investigation to report, (Sept. 8, 1709) 1797; so ordered, 1798; Freeman's consistory petitions for an order to restrain Antonides from installing elders and deacons at Jamaica, (Sept. 19, 1709) 1798; the report of the majority declares that Antonides is the regularly appointed pastor of Brooklyn, Flatbush and Flatlands, and Freeman is pastor

Kings County, Long Island (*cont'd*)
of New Utrecht and perhaps of
Bushwick, (Sept. 15, 1709) 1799;
complaint against Antonides that
contrary to the governor's order,
he had installed a consistory at
Brooklyn, with request for an order
to restrain him from proceeding
further in such matters, (Sept.
24, 1709) 1800-1; minority re-
port, charging irregularities in the
call of Antonides, and asserting
that Freeman was the regular min-
ister by his civil license, (Oct.
6, 1709) 1802-3; the majority re-
port filed, the minority report
taken off the file, (Oct. 20, 1709)
1805; consistory of Antonides peti-
tions that he be declared to be
the only regular minister in Kings
county, (Oct. 22, 1709) 1806;
Freeman's consistory petitions the
governor to give his official de-
cision (Oct. 27, 1709) 1806; the
governor directs that the two min-
isters alternate in preaching in
all the churches, and share equally
in the income of the churches, if
either refuses to comply, he shall
be dismissed, (Oct. 27, 1709) 1807,
1847; Antonides, the regular ec-
clesiastically appointed minister,
declares he can not comply with
this arbitrary order without vio-
lating the rules of the church,
(Nov. 11, 1709) 1808-9; consistory
petitions for a further answer from
the governor, answer, has given his
decision and will hear nothing fur-
ther on the subject, (Feb. 8, 1710)
1842; Antonides's consistory peti-
tions Gerardus Beekman, President
of the Council, that the report of
the committee that he was the
regular minister in Kings county
may be confirmed, and he be pro-
tected in his position, (Apr. 12,
1710) 1846-47; the sheriff and

Kings County, Long Island (*cont'd*)
justices of Kings county petition
in behalf of Antonides, (Apr. 17,
1710) 1847; order, that each should
preach in the churches which had
called them, (Apr. 17, 1710) 1847-
48; protest against a secret order
obtained by Freeman, permitting
him to preach at Flatbush, petition
that said order be recalled, the
Council urged such recall, the pres-
ident not agreeing, the Council
resolved not to meet again, (June
12, 1710) 1854; Classis of Am-
sterdam regrets its inability to
enforce ecclesiastical decisions in
the territory of another sovereign,
1857-58; and charges Freeman
with many irregularities, 1859-60

Governor Hunter allows both
Antonides and Freeman to preach,
invites them to meet with him to
discuss the difficulties in Kings
county, (Sept. 15, 1710) 1866;
further order in favor of An-
tonides, he is to be protected in
his rights at Flatbush and Brook-
lyn, (Nov. 27, 1710) 1873-74;
Freeman again attempts to preach
in Antonides' churches, is forbid-
den so to do, (Apr. 30, 1711)
1879; Antonides's consistory pe-
titions for a charter, caveat against
it, report in favor of charter,
(Aug. 1, 1711) 1885-87; classis
writes to Antonides and DuBois of
her efforts to secure the liberties
of the church, had also heard from
Freeman and reports his views,
(Sept. 30, 1711) 1887-88; classis
again writes to Freeman concern-
ing his irregularities and exhorts
him to peace, (Sept. 30, 1711)
1889-90; extensive correspondence
between Freeman and Antonides,
and their adherents, making pro-
posal and counter proposals for
peace, by Freeman, (Mar. 17,

^a Nevertheless the charter was not obtained, and the churches of Kings county were not incorporated until after the Revolution.

Kings County, Long Island (*cont'd*) 1712) 1924-25, 1927-28; by Antonides, (Apr. 18, 1712) 1929-31; by Freeman, (Apr. 27, 1712) 1931-33; by Antonides, (May 4, 1712) 1935-38; by Freeman, in an elaborate review of his position, more or less technical, attempting to vindicate himself, yet declaring his great anxiety for peace, (May 8, 1712) 1938-49; no reply, 1981

Freeman writes to classis, refers to his correspondence while yet in Schenectady, denies that a civil license tends to destroy the liberty of the church, defends his conduct in reference to the proposed ordination of Van Vleck, (July 2, 1712) 1955-60; the three consistories of Antonides write an elaborate letter to the classis, speak of the liberties of the church, efforts made for peace, the misuse made by Freeman of the letters of the classis to him, of his unwillingness to submit his case to any ecclesiastical body of his own choosing, that the whole question was one chiefly of church order, that his last paper in the attempted peace negotiations was a libel which they had declined to answer, and that classis had been too tender toward Freeman, (Jan. 28, 1713) 1973-90; an abstract of this paper, 1994-97, 2008-9; classis resolves to write urgent letters to all parties proposing a plan for peace, (Oct. 2, 1713) 2010, (Jan. 9, 1714) 2011-12; her letter to Antonides, (Mar. 14, 1714) 2029-32; to Freeman, (Mar. 14, 1714) 2033-34; and to DuBois, to use his good offices in assisting, (Mar. 14, 1714) 2035-37; also to the consistory of Freeman, (Mar. 14, 1714) 2037-39; peace and unity had begun already to show themselves on New Year's day, (1714) 2065-66; and a joint letter of An-

Kings County, Long Island (*cont'd*) tonides and Freeman told the story, (Feb. 11, 1715) 2083-86, 2088-91, 2095; census of Kings county, (1723) 2196; allusions, 3812, 4011-12, 4243, 4245. *See also* Antonides, Arondeus, Curtanius, Freeman, Van Sinderin

King's Farm, *see* Queen's Farm

King's Garden, *see* Queen's Garden
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Kingsbury (Kingsberry, Kingsburg, Germantown), N. Y., Rev. J. F. Haegar rector of Angelican Palatine church at, (1712) 1967-68; petition to build a church at (1715) 2098; the preparations to build, (1717) 2116-18; allusion, 2123. *See also* Haegar, J. F.

Kingston (Atharhaeton, Sypous, Wiltwyck, Esopus), first settlement of, (1657) 398; Blom, the first pastor, (1659), *see* Blom, Herman; income of the village and cost of parsonage, (1660) 495-96, 512; salary of the pastor, 501; charter of the village, judges must be of the Reformed religion, 503; Blom's description of the church and account of the Indian massacre, (1663) 534-35; correspondence with Stuyvesant about the intestate estates of the massacred, 536-39; day of thanksgiving appointed for the deliverance of the captives, 545-46; Domine Blom leaves Esopus, (1668) 594; the church vacant for ten years, 729; petitions Governor Colve for help to support a minister, (1673) 634; petitions Governor Andros that Peter Tesschenmaker may be their minister, (1676) 683-84; no reply, Tesschenmaker had been their supply, 684, 728; the consistory requests classis to call a minister for them and for the three neighboring villages, (1677) 696-99; classis sends Van Gaasbeeck, (1678) 707-8; his description of the place

Kingston (*continued*)

and neighboring towns, a new church built, (1679) 728-29, 746; death of Van Gaasbeeck, (1680) 747-48, 784; Kingston supplied occasionally by Domine Schaats of Albany, 778; the church has 200 members, 795; requests the classis again to call a minister for them, (1680) 748-50; Domine Weekstein sent, (1681) 764-69, 777-78, 784; Weekstein praises greatly the place and people, (1681) 789; the church thanks classis for their excellent minister, 795, 796, 806, 810, 821; reply of classis, (Apr. 6, 1682) 810; allusions, 829-31; allusions, 834, 838, 854, 856, 867, 879, 882; Weekstein requests of classis a copy of his call, (Mar. 27, 1687) 935, 944, 968, 977, 996, 1003; death of Weekstein, the church has called Vanden Bosch of Staten Island, forced to resign on account of bad conduct, Domine Dellius has occasionally supplied them, unable, at present, to call another minister, (Aug. 30, 1690) 1006-7, 1011, 1014, 1020, 1038, 1043, 1046, 1066; the church again writes to classis for a minister, (Jan. 30, 1693) 1083, 1088, 1090; John Peter Nucella is called, his examination and ordination, (Apr. 13, 1694) 1099-1100; classis informs the church of their call, 1115-16; allusions, 1121, 1125, 1171, 1177, 1187; the church of Kingston alone refuses to approve the call of the church of New York on Verdieren, (1698) 1199-1200; allusions, 1219, 1231, 1260, 1269, 1275, 1301, 1334; Nucella seeks to secure the call of New York for himself, 1200-1, 1228; church of Kingston gives a flattering testimonial to Dellius when about to leave the country, (June 20, 1699) 1310; the classis exhorts the churches of New York, Long Island and Kingston to resist the intru-

Kingston (*continued*)

sion of Freeman at Albany, (Mar. 29, 1700) 1348-49; allusions, 1355, 1372, 1432; Nucella writes an account of the circumstances at Albany, of the rejection there of Freeman and of his call to Schenectady, (Oct. 24, 1700) 1422-25, 1476

Classis writes to Nucella and all the ministers to insist on Freeman's signing the formula, thanks Nucella for his zeal in resisting the irregularities of Freeman, (1701) 1471-72; the inhabitants of Ulster county send an address to Cornbury on his arrival, (1702) 1501; Mr Vesey's remarks on Ulster county, Nucella, Dutch minister there, but Hepburn trying to establish an Anglican church, (1704) 1554; Cornbury sends an exhortation to the people of Kingston to support Hepburn, 1576; the church of Kingston asks classis to send them another minister, Nucella has left, having been called to the Dutch Chapel Royal in London, church served occasionally by Lydius, (June 26, 1704) 1560-63; 1577, 1581, 1594; Domine DuBois forwards their call to Holland, 1571; Cornbury licenses Stephen Gracherie to read service in the Dutch church and to teach school, (Aug. 10, 1704) 1574; Henricus Beys accepts the call, (Sept. 1, 1704) 1577-78; classis informs the church, 1581-82; his examination, ordination, (May 4, 1705) 1588-89; and departure, 1594

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1635-38, 1645; letter of all the churches to classis about Cornbury's arbitrary and illegal conduct and the "State of the Church," (May 23, 1706) 1646-47, 1652-53, 1659, 1699-1700; letter of Beys to classis respecting the sad state of the church of Kingston, (May 28, 1706) 1663; Cornbury at length yields and allows Beys to preach, (June 10, 1706) 1667-68; estrangement of the church and pastor, had been there two years (1706-8) and done very little service, 1769, 1868-70; leaves Kingston and conforms to the Anglican church, conducts Anglican services, in Dutch, to the people of Harlem, (May 30, 1709) 1743, 1856; church of Kingston requests the classis to call them another minister, (Oct. 7, 1709) 1803-4, 1841-42; Peter Vas called, examined and ordained, (May 5, 1710) 1849, 1852-53, 1856; classis seeks information about the circumstances of Beys's leaving Kingston and becoming an Anglican, (June 2, 1710) 1853, 1856, 1860, 1865; learns of a conference at Kingston, examining into certain charges, but with no satisfactory results, (Oct. 6, 1710) 1868-70, 1876-77; Domine Vas writes to classis about the expenses of his voyage, (May 27, 1711) 1881-82, 1891; reply of classis, 1897-98; petition of the church of Kingston for a charter, (1712) 1933; reported favorably, 1934; allusions, 2151; census of Ulster county, (1712) 1954; allusions to the adjustments of moneys for the voyage of Domine Vas, 2006-7, 2012-14, 2040, 2048-50, 2141; charter prepared for the church of Kingston, (Nov. 16, 1719) 2143; census of Ulster county, (1723) 2196-97, *see* Mancius; Meyer, Hermanus; Van Driessen, John

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^a The words "public school," under this reference, should have been translated "trivial school," and this explains the use of the word "hypodidasculum" here, for teacher. It was a Latin school which was intended. *See* W. H. Kilpatrick, *Dutch Schools of New Netherland*, chapter VI.

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^a Loyalist, served the Collegiate Church during the Revolution. For sketch, see Corwin's Manual.

^b See Sauthier's chorographical map of the province of New York, (1779) in *Documentary History of New York*, Volume I, taking in all the land west of the Connecticut river, exhibiting this township of Leyden, etc. But the land between the Connecticut and Lake Champlain ultimately became the state of Vermont.

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^b See Corwin's Manual, page 585.

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^a This is now within the block between Wall street and Exchange place, Broad and William streets.

^b At first, the West India Company assumed the maintenance of all ministers sent out under their auspices, but as their fortunes waned, the company urged the churches to assist in supporting their ministers, and thus began the development of the voluntary system. The charter referring to support of ministers by Patroons on their manors, found only one field for its application, that of Albany. During the term of the second minister in that place, the Patroon withdrew his support altogether, and the congregation was required to raise the salary, (1668) 424; with the English conquest, of course, all help from the West India Company ceased. The fluctuating condition of ministerial salaries for the next generation is indicated by the references above given.

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^a These "Managers of the church of England" became the ecclesiastical vestry of Trinity Church on June 30, 1698. *Dix*, 1: 110, 111. They are not to be confounded with the city vestry, which was a civil body.

- Manor of Fordham, *see* Fordham, manor of
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^a Said to be the father of the one of the same name who came to America in 1642. *Of. Van Rensselaer-Bowler Manuscripts*, pages 629, 828.

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^a This building stood on the east side of Nassau street, its plot of ground extending from Cedar to Liberty street; the tower was on the Liberty street end. It was called "The New Church" until some time after the North Church was built in 1769, when it began to be called the Middle Church, and was known by that name during the rest of its existence. For further details, see Corwin's Manual, R. C. A., fourth edition, 1902, pages 996-98.

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^a This lot on which their church was built, was the southeast corner of Fulton and Dutch streets.

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^a He was born 1671 at Morrisania, died at Kingsbury, N. J., 1746. His father settled on a farm of 3000 acres near Harlem. He became a judge of the New Jersey Superior Court in 1692, and a member of the Council, was subsequently an active member of the Assembly, drew up the charges against Cornbury, was for several years chief justice of New York and New Jersey, state councillor, 1710-38; acting governor, 1731; governor of New Jersey, 1738-46; brought about the separation of the governments of New York and New Jersey, 1738. Among his grandsons were Staats, a general in the British army, and an M. P.; Richard, judge in the New York Vice Admiralty Court; afterward chief justice; died 1810; Gouverneur; lived at Morrisania; in the Provincial Congress of 1775; in the continental Congress.

^b He is one of the two nameless Episcopal ministers alluded to, (1696) 1172. The other is Symon Smith.

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^a New Rochelle, Westchester county, N. Y. 1688. At times, a part of the Parish of Fordham. (French Ref.) Bonrepos, 1688-96, Bondet, 1696-1709, when he seceded with a portion of his flock, and formed an Episcopal congregation, Rou. 1710-50, Moulinars (colleague of Rou). 1718-26, and apparently sole *acting* pastor. 1726-41, Carle, 1754-64, Tétard. 1764-66. This church was reorganized and incorporated, in 1808, as "The French Church in New Rochelle," and is now a Presbyterian church. (Baird's History of the Huguenot Emigration to America.) See also Documentary History of New York, III: 82, 562-77, 708. (Of the seceding Episcopal congregation, Bondet continued pastor, 1709-22, and was succeeded by Stoupe, 1723-80, and Houdin, 1760-68.) See a "Description of New Rochelle, in 1727," by Rev. Pierre Stoupe, in "Waldron," page 34. Corwin's Manual of 1902, page 994.

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^b By "Presbyterians" he includes the Dutch church, although he does not mention it by name.

^c Refers to the Dutch church, but does not mention Presbyterians.

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^a As the West India Company, in reference to the church and the school, occupied, in New Netherland, the place of the "state," they naturally and we may suppose, at once, assumed the duty of supporting churches and schools, although this is not definitely expressed in their charter of 1621, but was in supplementary charters.

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^a The allusion in Domine Selyns's letter of September 30, 1696 to two Episcopal ministers in the city at that date must refer to Rev. Edmund Mott, chaplain to the troops, and Rev. Symon Smith who was in the city at the time as a possible candidate for the rectorship of Trinity Church, possibly the same as the missionary whose name precedes.

^b William Smith, jr., wrote the history of New York down to 1732. This was continued by his son.

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^a This was a German Lutheran church on the northeast corner of William and Frankfort streets, New York City.

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^a Consisting only of Episcopalians, a separate body from the city vestry, which *see*. These "managers of the Church of England" became the "Vestry of Trinity Church" on June 30, 1698. *Dix*, 1: 110, 111.

^b Claims which were incorporated in this charter, that the Anglican church was now established by law, and that the income of the Ministerial maintenance bill belonged exclusively to this church, might have been disputed at the time, if known. *See* "Ministerial maintenance bill."

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^a About 71 feet along Broadway, running south from present northern line, and extending back to Church street. See Fire insurance maps.

^b The charter allowed the town vestry to call the rector; and this continued to be the case in other parishes constituted by the ministry bill of 1693; Trinity Church, by this new act, the only exception. See 1552, 1564-65, 1568-69, 1909-10.

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^a The church's title to the Queen's Farm had already been approved by the council (Oct. 6, 1709) when this was written, 1801.

^b Not a few erroneous statements in this address; see footnotes, page 2016.

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^a Rev. Henry Barclay died in 1764, and was succeeded by Rev. Samuel Auchmuty, the third rector, 1764-66.

^b He was the fourth rector of Trinity, 1777-83, and was succeeded by Rev. Samuel Provost, 1784-1800. In 1787 he became the first bishop of New York, resigning in 1801.

^c This act may be seen under date in the Laws of the State of New York, 1777-1784, p. 646-49.

^d See Acts under dates.

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^a This report of Governor Andros is not very accurate; the Church of England referred to, was only the chaplain of the troops, name now unknown; he makes no distinctive allusion to the Dutch churches which were fourteen in number, besides one French church in the city, there were twelve Congregational or Presbyterian churches and two Lutheran in 1678.

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^a This was constituted, June 30, 1698, and pertained only to Trinity Church, New York.

^b According to the ministry act of 1693, the town vestries had the sole authority to choose ministers for the parishes mentioned in that bill. Owing to the character of the population, these vestrymen were mostly dissenters, and chose ministers of their own views; also often refused to pay Anglican rectors. Hence frequent litigation. By a clause in the charter of Trinity Church, after the call of Vesey by the town vestry, the choice of ministers for this church was controlled by an ecclesiastical vestry, although the town vestry held the purse.

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